



HISTORY
OF THE
BAPTIST CHURCH IN THE GREAT VALLEY.

TREDYFFRIN TOWNSHIP, CHESTER CO., PA.



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BY

HORATIO GATES JONES, D. C. L.,

Vice-President of The Historical Society of Pennsylvania.

PHILADELPHIA:

PRESS OF WILLIAM SYCKELMOORE, NO. 1420 CHESTNUT STREET.

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PREFATORY NOTE.

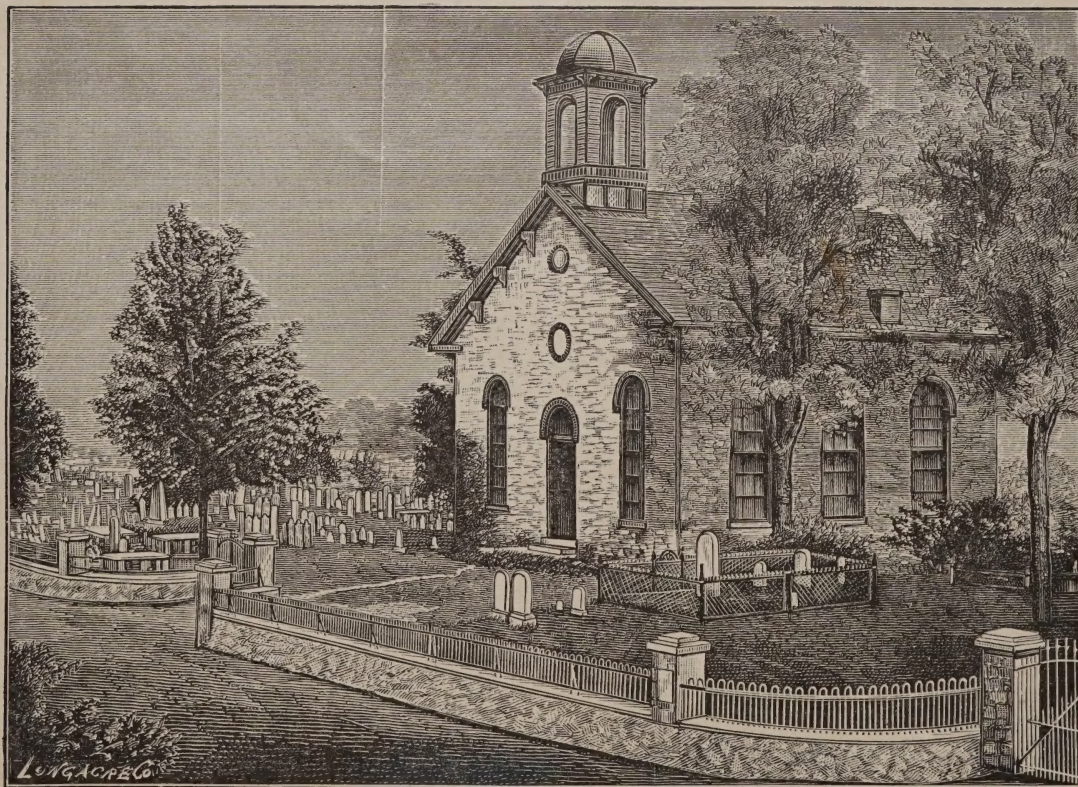
The following History of the Great Valley Baptist Church was prepared at the special request of the church, by our brother, Horatio Gates Jones, Esq., who is a member of the Lower Merion Baptist Church, and who has been President of the Board of Trustees of the Philadelphia Baptist Association since the year 1867. We knew that he had peculiar qualifications for such a historical labor, and that he had a special regard for our church. His grandfather, Rev. David Jones, A.M., had been its third pastor, and his father, the late Rev. Horatio Gates Jones, D. D., was baptized into its fellowship, was one of its first Trustees, had been licensed by it to preach the gospel, and when he left Salem, N. J., which was his first settlement as pastor, he again became a member with us, and so continued for several years, and was dismissed in 1808, to form one of the constituents of the Lower Merion Church.

This brief notice is all that we presume to offer Brother Jones as a testimonial for his labor of love in writing the "History of the Great Valley Baptist Church."

JAMES M. GUTHRIE, *Pastor*,

ISAAC A. CLEAVER, *Clerk*.

Berwyn, Pa., Nov., 1883.



THE GREAT VALLEY BAPTIST CHURCH.

HISTORY OF THE GREAT VALLEY BAPTIST CHURCH.

BY
HORATIO GATES JONES,

VICE PRESIDENT OF THE HISTORICAL SOCIETY OF PENNSYLVANIA.

The Great Valley Baptist Church, the second oldest in Pennsylvania, is situate in Tredyffrin Township, Chester County. Its history takes us back to the early settlement of the Province, when large numbers of emigrants fled from England and Wales, as well as from the Continent, to secure for themselves and their children what, to them, was the greatest boon of their lives—liberty to worship God according to the dictates of their consciences.

Among the early settlers of the eastern part of Chester county were the Welsh emigrants, who, to show their love for their native land, gave names to many townships—names which belonged to the places they had left. Tredyffrin, Caernarvon, Brecknock, and Cymry (these last three now in Berks county), Radnor, Haverford, Gwynedd, Uwchlan, Merion, and others are Welsh names full of interest to the historian and reveal the nativity of the early settlers. Indeed, the number of Welsh settlers was so great that among the Quakers, in several places, services were held in the Welsh tongue, and, in 1707, the citizens of Radnor, to the number of one hundred, petitioned the Bishop of London to send them a minister of the Church of England who could preach to them in the ancient British language.*

In his "Materials towards a History of the American Baptists," † Morgan Edwards says, "In 1701–2 several families from Wales arrived and settled in the east end of said valley, one of whom was James Davis, a member of the Baptist Church of Rhydwillim, in Carmarthenshire. Near to his plantation in Radnor Township lived one Richard Miles, who, with his wife, had been baptized a little before by William Beckingham, in Upper Providence. These two families consorted together and invited ministers from other parts to preach at their houses, by which means several were baptized." In 1710, Rev. Hugh Davis and several other Baptists arrived from Wales, so that their number had increased to sixteen persons, and they then resolved to form a church. This important event took place April 22, 1711, with

* See Bishop W. S. Perry's "Papers relating to History of the Church in Pa.," p. 35.

† Edward Materials, Vol. I., p. 26.

the approval of the Welsh Tract Church, in Delaware, whose pastor, Rev. Elisha Thomas, was present and conducted the services. The Century Minutes, p. 16, state that on this occasion they had the assistance of "Mr. Elisha Thomas and others from the Welsh Tract Church, and after solemn prayers to God for his blessing, they gave themselves to God, and to one another in the Lord, according to 2 Cor. viii. 5, and had a right hand of fellowship as a sister church." The names of the constituents were *Rev. Hugh Davis, William Thomas Hugh, Arthur Edwards, William Davis, Margaret Davis, Joan Miles, Jane Miles, Margaret Phillips, Margaret Evans, William Rees, Alexander Owen, John Evans, Margaret Evans, James Davis, Richard Miles and wife.*

Being now fully organized, the church sought admission to the Philadelphia Association, and at its session, in 1711, it was formally received being the first new body to join that now venerable sanhedrim of American Baptists. For many years, the church met for worship chiefly at the dwelling of Mr. Richard Miles, in Radnor, but in 1722 they built a meeting-house twenty-eight feet square, "with seats, galleries, and a stove," which latter article was not found at that early day in every meeting-house. The house stood in what is now known as the northern part of the graveyard.

Mr. Edwards says "The situation is pleasant, being rising ground, by the highway, and bordering on a small brook called *Nant yr Ewig*."† Since that time the church has become the owner of a plantation or farm of about fifty acres, with numerous out-buildings, the gift of Mr. Henry Davis, and which is now usually occupied by the pastor.

As this was the only Baptist church in Chester County, its membership became very scattered by removals, until, in 1737, so many had settled at the Yellow Springs, in Vincent Township, and among them a Welsh minister named William Davis, that the Valley Church joined with them in the erection of a meeting-house, and in 1748 they were granted church privileges as regarded the observance of the ordinances and the exercise of discipline. At this time, the Rev. Owen Thomas, who had been pastor of Welsh Tract Church, removed to Vincent and preached for this branch of the Valley Church until his death, in November, 1760. He too was a Welshman and an able preacher of the Gospel. But, on the 12th of October, 1771, the members at the Yellow Springs were duly constituted a regular independent church and joined the Association that same year, under the name of the Vincent Baptist Church.‡

† Materials, Vol. I., p. 25. *Nant yr Ewig* is Welsh and means in English, "The brook of the deer."

‡ The Association met that year, October 15th.—Century Minutes, p. 118.

The only difficulty which disturbed the harmony of the church occurred in the year 1726, when several brethren, with their families withdrew because they believed in the continued obligation of the Fourth Commandment, and the observance therefore of Saturday as the Sabbath. The same trouble occurred in several other churches of our faith, but in all cases little harm was done, for these conscientious brethren withdrew, as they had a right to do, and removing from the Valley to French Creek, in East Nantmeal Township, they there organized a Seventh-Day Baptist Church. A meeting-house was built, but in 1770 they had no stated preaching, and Mr. Edwards says they were for some time as sheep without a shepherd.*

As in most of the early Baptist churches, the Valley had a co-pastor with Mr. Hugh Davis; his name was John Davis, who, in 1724, was chosen Ruling Elder, then was licensed, and in 1732 was ordained and assisted the pastor. When David Jones was pastor, he had associated with him during both of his pastorates, John Boggs, Jenkin David and Thomas Roberts. In Mr. Jones' case this was rendered necessary, as he was chaplain in the army, and afterwards traveled very extensively in the Western country.

When the American Revolution took place, the Church was on the side of right and truth. Its pastor entered the service of his country as chaplain, and so continued during the whole war. As Mr. Whitehead truthfully remarks in his sketch of the Church,† "The membership and clergy were yet largely Welsh, and were as stern and rugged and fixed as the mountains of their fathers' land, the pure air of which had caused the hearts of their sires to bound with the most noble impulses for the right in both Church and State. The thrill of these impulses was not lost in their children. And when the oppression of royalty became too burdensome for the colonists, they arose in their manhood and might, to cast themselves upon the protection of a just God and their own true hearts and arms, the Baptists, led by their love of both civil and religious liberty, sprang into the ranks. And this too, notwithstanding they were even then being persecuted as a people in some of the colonies. Their preachers and private members were being imprisoned and fined and whipped, and their farms, in some cases, and even as in Ashfield, Mass., their *burial ground*, were sold to pay the expenses of settling ministers and building meeting-houses for another religious denomination."

So severe were the oppressions that our Association, in October, 1774, appointed a committee of nineteen, who were called a *Committee*

* Edward's Materials, Vol. I., p. 27.

† Whitehead's Sketch of the Valley Church, p. 9.

of *Grievances*, to consider and consult upon the best measures to relieve their persecuted brethren, and the churches were urged to contribute for their relief. It was at this time that Isaac Backus, James Manning, D. D., and many of the members of the Association, met, in Carpenters' Hall, the delegates from Massachusetts to the Continental Congress, and laid before them their grievances and besought them to change the laws in New England, where our brethren were suffering from the ecclesiastical oppression of what was termed "The Standing Order."

"This application," as Mr. Whitehead remarks, "met with no sympathetic response; yet, when afterwards the government appealed for pecuniary help, we find this Association investing all their funds in Continental bonds or scrip." No doubt, Gen. Howe knew of the devoted patriotism of the Valley Church, and so, when marching to Philadelphia, "let loose the dogs of war" and broke into the meeting-house and did the church all the damage he could.

Dr. George Smith, in his History of Delaware County, has preserved a valuable document, which is now given to show the rapacity of the British during the Revolution. It is as follows:*

"An Account of a Sacrilege committed in the Baptist Meeting-house in Tredyffrin, in the County of Chester, Pa., by some of the British Army under General Howe, in their march from the head of Elk to Philadelphia, the 18th, 19th, and 20th days of September, when said Meeting-house was broke open and was stole from thence the Sacramental Dishes! viz.:—

2 pewter dishes, - - - - -	£0 15 0
2 " pints, - - - - -	0 8 0
1 diaper table cloth, - - - - -	0 12 0
1 Bible of the English language, - - - - -	0 15 0

A change of raiment for the administration of Baptism, viz.:—

2 linen shirts, - - - - -	0 16 0
1 pair linen drawers, - - - - -	0 10 0
The lock of the chest the goods were in, - - - - -	0 5 0

The sexton's tools for burials, viz.:—

1 grubbing hoe, 8s., 1 spade, 7s. 6d., - - - - -	0 15 6
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They destroyed and burnt on the parsonage farm, viz.:—135 panels of fence, equal to 810 rails, at 4s. per hundred, - - - - -

1 12 4

Attested by JAMES DAVIS, Elder." £6 8 10

But none of these things influenced the patriotism of pastor or people, only it made them more determined to fight for liberty. This

* Dr. Smith's History, p. 549.

same spirit actuated them in the late war for the Union, when many of their brave and noble youth left their homes, and, as their sires did in 1776, so in 1861, they too followed their pastor, the brave and patriotic WILLIAM M. WHITEHEAD, who, in these latter days which tried men's souls, became Chaplain of the 97th Regiment, P. V.

The Valley Church, in its early history, was noted for the long service of its pastors. Its first three pastors were Hugh Davis, James Davis, and David Jones, who, together, served one hundred and seventeen years.

It has also been a missionary church, and its pastors were wont to visit remote places, preaching the blessed gospel wherever opportunity offered. Such was the case in later years with David Jones and Thomas Roberts and Evan Jones, the latter two going, in 1821, as missionaries to the Cherokee Indians in Tennessee. At the same time, Isaac Cleaver, John Farrier, Elizabeth Roberts, Elizabeth Jones, and Rachel Cleaver were also dismissed for the same purpose; and when the great question of foreign missions was presented to the Baptists of America, the sisters of the Valley Church formed a society for mission purposes and were able to contribute about \$130 each year.

The total number of baptisms into its fellowship is not accurately known, as many of its early records are lost; but in a paper written in 1859, Mr. Whitehead says that the number from 1711 to 1831, a period of 120 years, was 408, while from 1831 to 1859, a period of 28 years, the number was 561. Since then, up to 1883, a period of 23 years, 74 baptisms are reported, making a grand total of 1,043. There is no doubt that Mr. Fletcher, who was the pastor from 1832 to 1840, baptized more than any other one. Mr. Whitehead says Mr. F. baptized more than 400. His settlement and career are so graphically described by Mr. Whitehead, in his History of the Church, that respect for his memory and his services will justify its reproduction here: "We cannot close this sketch without particularly noting, with profound gratitude to the head of the Church, the abundant outpouring of His Spirit during the pastorate of the Rev. Leonard Fletcher. The church was without a pastor, yet their desire for the salvation of souls led them to appoint a four-days' meeting. Ministering brethren came, and among them the one whose pastorate was, in succeeding years, so graciously blessed. The opening sermon was preached by one of the Church's own sons, Rev. Horatio G. Jones, of the Lower Merion Church. As in the days of Pentecost, the Spirit was poured out, and sinners, as then, anxiously asked what they should do. Day

after day the house was thronged with rejoicing worshippers and weeping penitents. Hundreds were brought to Christ in that revival, for we may say that it continued with but little cessation during Bro. Fletcher's entire stay. During the eight years of his labors here, he baptized more than 400. The missionary spirit again filled the church. Norristown had no Baptist church. The pastor, deacons, and brethren went there to preach the gospel as their hearts earnestly received it. Although at first they were denied a place in which to meet, yet they were not discouraged, but made the Court-house their pulpit and God's unfettered firmament their canopy. Then West Chester called for their prayers and efforts. Again the little band went forth, and as Paul stood in the Areopagus on Mars Hill to proclaim Christ and the resurrection, so did the pastor of the Valley Church stand in the court-house with the same message. At length his work seemed done; with a weary heart he went to tread a pilgrimage of twenty years. He labored among the sunny fruitfulness of the South, yet, as year after year passed away, his heart was ever returning to the people here, whom he loved so well. And, as God heard the prayer of Jacob and brought him back to his father's home in peace, so He brought Brother Fletcher back in the evening of his life, that his flesh might repose in the midst of those whom he had led to Jesus, awaiting with them the resurrection of the just."*

The Valley may, with great truth, be termed a *mother* church, for from her membership and the labors of her pastors, eight churches have been formed, viz.:—

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| 1. The French Creek, Seventh-Day Baptist Church, | 1726. |
| 2. The Vincent Church, Chester County, | 1771. |
| 3. The Lower Merion Church, Montgomery County, | 1808. |
| 4. The Phoenixville Church, Chester County, | 1830. |
| 5. The Norristown Church, Montgomery County, | 1832. |
| 6. The Willistown Church, Chester County, | 1833. |
| 7. The West Chester Church, Chester County, | 1834. |
| 8. The Radnor Church, Delaware County, | 1841. |

For many years the Valley Church had what was a quite general thing among the early churches, ruling elders, but now that officer is not chosen by any of the regular Baptist Churches. The ruling elders of the Valley were—

ALEXANDER OWEN,	chosen	April 22,	1711.
WILLIAM REES,	"	" 22,	1711.
JOHN DAVIS,	"	" 22,	1724.
JAMES DAVIS,	"	October 23,	1760.
ISAAC ABRAHAM,	"	January 22,	1803.

* Whitehead's Sketch, p. 20-21.

DEACONS.

Dr. Whitehead, in his "Historical Sketch," has given a list of all the Deacons of the Church up to the year 1872, when his book was published. Only two have since been chosen. Their names, with the times of their appointments, are as follows :—

ALEXANDER OWEN, April 22, 1711.
 GRIFFITH JOHN, February, 1712.
 THOMAS JOHN,
 SAMUEL JOHN, October 23, 1760.
 ENOCH JONES, June 27, 1789.
 JONATHAN PHILLIPS, June 27, 1789.
 ISAAC ABRAHAM, June 27, 1789.
 JOHN EASTBURN, July 27, 1793.
 JOHN GWIN, August, 1820.
 JOHN PUGH, JR., August, 1820.
 EDWARD SITER, February 22, 1823.
 DANIEL ABRAHAM, November 23, 1832.
 PHINEAS PHILLIPS, November 23, 1832.
 SAMUEL KING, November 23, 1832.
 SAMUEL D. PHILLIPS, November 23, 1832.
 JOHN GARBER, March 27, 1841.
 JONATHAN JONES, March 27, 1841.
 HENRY KAUFFMAN, SR., March 27, 1841.
 THOMAS JONES, March 27, 1841.
 ISAAC RICHARDS, January 14, 1847.
 HIRAM CLEAVER, January 14, 1847.
 CHARLES BEAVER, September 24, 1863.
 SAMUEL P. ABRAHAM, September 24, 1863.
 MORDECAI D. CORNOG, December 24, 1863.
 SAMUEL PRIEST, August 19, 1869.
 HENRY KAUFFMAN, JR., August 19, 1869.
 JAMES J. DEWEES, November 7, 1881.
 DANIEL C. ABRAHAM, November 7, 1881.

In this connection, it may be of some interest to give a fact related by Morgan Edwards, in his sketch of this church.* The Apostle James, in his Epistle, says : "Is any sick among you ? let him call for the *elders* of the church ; and let them pray over him, anointing him with oil in the name of the Lord : And the prayer of faith shall save the sick and the Lord shall raise him up."

* Edward's Materials, Vol. I., p. 28.

Mr. Edwards says of Rev. Hugh Davis, the first pastor, that "some years before his death he had a severe pain in his arm, which gradually wasted the limb and made life a burden. After trying many remedies, he sent for the elders of the church to anoint him with oil, according to James v. 14-17. The effect was a perfect cure, so far that the pain never returned. One of the elders concerned, from whom I had this relation, is yet alive, [in 1770] and succeeds Mr. Davis in the ministry."*

The church was chartered March 27th, 1799, under the corporate name of "The Baptist Church in the Grea Valley."

LICENTIATES.

There have been fifteen persons licensed by the Valley Church, viz.:

John Davis, November 16, 1732.
Horatio Gates Jones, 1800.
Thomas G. Jones, 1801.
Isaac Eaton, 1801.
Richard Gardiner, M. D., April 24, 1824.
Thomas B. Brown, April 2, 1832.
William B. Bingham, January 5, 1835.
John L. Clinger, January 5, 1835.
Manassah McClees, January 5, 1835.
Edward D. Fendall, January 5, 1835.
Thomas T. Kutchin, January 5, 1835.
Nathan Stetson, January 5, 1835.
Thomas G. Keen, January 5, 1835.
Charles Barrie, March 22, 1839.
David Phillips, October 25, 1840.

PASTORS.

During its existence of 172 years, the Valley Church has had only 20 pastors. It is true that the Century Minutes give the name of Thomas Jones as Pastor from 1776 to 1783; but it appears that, although requested by the church, to assume the pastoral care, he refused to do so. His membership, however, was with the Valley, and

* He refers to Rev. John Davis, who was chosen a ruling elder in 1724. On p. 23 of Materials, Vol. I., Mr. Edwards relates the cure of Rynallt Howell, of Welsh Tract, by the anointing of oil. On page 111, Rev. Elias Keach, in a letter to Rev. John Watts, dated February 20, 1694, tells of a wonderful cure, and on pages 115-121 he gives an account of a cure at Colchester, England, obtained from papers which were given him by the celebrated Prof. Ebenezer Kinnersley. In the History of the New Jersey Baptists, pages 63-4, he relates the remarkable cure of a certain Hannah Carman.

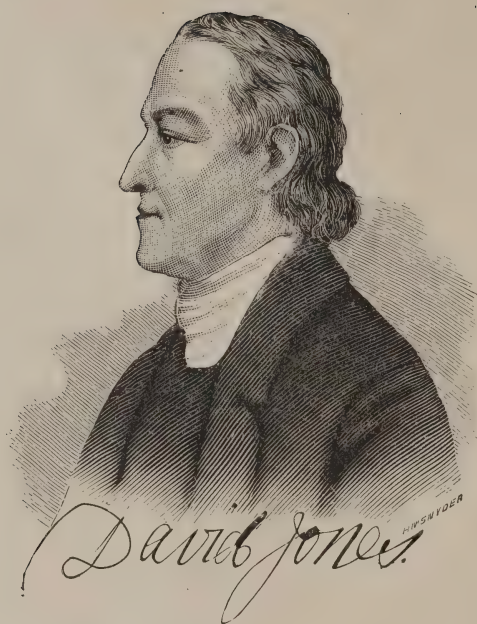
as Chaplain Jones, their regular pastor, was in the Continental Army, Thomas Jones often supplied the pulpit during his absence. He had been for many years pastor of the Tulpehoken Church in Berks County. He was born in Glamorganshire, South Wales, in 1708, came to America in 1737, was ordained at Tulpehoken, and remained until the church disbanded, owing to the great influx of Germans. About this time, he removed to Willistown, where his son, Griffith, had a farm. He died in 1788. He was the father of the learned and famous Rev. Samuel Jones, D. D., of Lower Dublin.

The following statement gives the names of all the regular Pastors and the length of their several pastorates:

1. HUGH DAVIS, the first pastor, from April 22, 1711, to Oct. 13, 1753.
2. JOHN DAVIS, from November 16, 1732, to 1778.
3. DAVID JONES, A. M., from 1775 to 1786, and from 1792 to 1820.
4. NICHOLAS COX, for 1783.
5. JOHN BOGGS, from 1799 to 1801.
6. JENKIN DAVID, from 1795 to 1798.
7. THOMAS ROBERTS, from 1815 to 1822.
8. THOMAS J. KITTS, from 1822 to 1823.
9. JOHN SHIVE JENKINS, from 1823 to 1827.
10. THOMAS BROWN, from 1828 to 1831.
11. LEONARD FLETCHER, from 1832 to 1840.
12. CHARLES BRIGHT KEYES, from July, 1840, to March, 1845.
13. JAMES FULLER BROWN, D. D., from 1846 to 1854.
14. GEORGE SPRATT, M. D., from 1854 to 1858.
15. WILLIAM MANLOVE WHITEHEAD, A. M., M. D., from 1858 to 1861.
16. JAMES ELY WILSON, from 1863 to 1865.
17. BUCKLEY CARLL MORSE, from 1867 to 1870.
18. JAMES HENRY HYATT, from Sept. 28, 1870, to Sept. 28, 1873.
19. GEORGE PIERCE, from April, 1873, to 1883.
20. JAMES MEMINGER GUTHRIE, from August 12, 1883.

BIOGRAPHICAL SKETCHES OF THE PASTORS.

1. The first Pastor, HUGH DAVIS, was born in Cardiganshire, South Wales, in 1665, and was ordained at Rhydwillim. He came to America, April 26, 1711, and settled in the Valley, was one of its constituents, and remained as its chief pastor until his death, which took place October 13, 1753. Mr. Whitehead, in his sketch, gives his last name as *David*, but Mr. Edwards calls him *Davis*, and I find both names given him in Thomas' History of the Welsh Association, and also in the Century Minutes. Mr. Edwards, however, was very careful in all his sketches, and hence I prefer to follow him.



2. The second Pastor, JOHN DAVIS, was born November 1, 1702, in Llanfernach, Pembrokeshire, Wales. He came to America, July 27, 1713, was called to the ministry in 1722, ut was not ordained until November 16, 1732, at which time he assisted Mr. Hugh Davis. When the latter died, in 1753, John Davis had sole care of the church, until 1775, when Davld Jones was associated with him. He, however, remained as one of the pastors until his death, in 1778.

3. The third Pastor, DAVID JONES, A. M., was born May 12, 1736, in White Clay Creek Hundred, near Newark, in New Castle County, Delaware. His parents were Morgan and Eleanor Evans Jones, and his great-grandfather was Morgan ap Rhyddarch, of Alltgoch, Cardiganshire, South Wales. He was baptized, May 6, 1758, into the fellowship of Wesh Tract Church; was educated at Hopewell Academy, N. J.; studied theology under Abel Morgan, of Middletown, and was ordained, December 12, 1766, as pastor of the church of Freehold, Monmouth County, N. J. In 1772-3 he made two visits to the Indians in Ohio, as a missionary. In April, 1775, he became pastor of the Valley Church, and the next year became a chaplain in the army, and so continued until the war closed. In 1786, he became pastor of Southamp-Church, but in 1792 returned to the Valley, and remained as its chief pastor until his death. In 1798 he was Moderator of the Association, and, in 1811, preached the introductory sermon. In 1794-96, he was Chaplain of Gen. Wayne, in the Indian wars, and again, in 1812-14, he was also a Chaplain. He died February 5, 1820, in his 84th year.

4. The fourth Pastor, NICHOLAS COX, was born March 24, 1742, in New Castle County, Del. He was licensed at Philadelphia, in 1771; was ordained at Wantage, N. J., April 15, 1772, remained there until 1783, when he was called to the Valley. He afterwards became Pastor of Kingwood, N. J., November 4, 1784. It was at this time that great excitement existed among the Baptists, on account of the defection of the popular and eloquent Elhanan Winchester, who, while pastor of the Philadelphia church, became a Universalist. Mr. Cox, having become a believer in Universalism, was disowned by the Baptists on account of his heresy, and we find, in Rev. Abel C. Thomas' "Century of Universalism," p. 34, that when the Universalist Convention met in Philadelphia, May 25, 1790, Mr. Cox is named as one of the ministers present. Mr. Thomas says he never became the pastor of any church, but preached as an Evangelist in New Jersey, Maryland and Virginia. He died at Mansfield, Warren County, N. J., March 20, 1826, aged 84.

5. The fifth Pastor, JOHN BOGGS, was born in East Nottingham, Pa., April 9, 1741, was bred a Presbyterian, and so continued for many

years. He became a Baptist, and was baptized at the Welsh Tract Baptist Church, Delaware, November 3, 1771. He was ordained December 5, 1781, and took charge of the Welsh Tract Church. The Century Minutes show that he was greatly blessed in his labors, for, from 1784, to 1794 he baptized 114 persons into the fellowship of that church. In 1799, he was called to the Great Valley as co-pastor with Rev. David Jones and, in 1800, he was appointed by the Philadelphia Association as the alternate of Dr. Staughton, to preach the Introductory Sermon before the Association. The Minutes for 1801 contain the following record, "Brother Boggs being about to remove from the precincts of this Association, Brother Smalley is appointed to preach the sermon next year." He died in the year 1803, and the Minutes state that "The Rev. John Boggs, Sen., late of our Association, finished his course, in the 63d year of his age, and in the 27th of his ministry." He had a son, John Boggs, Jr., who was a pastor in Delaware and also in New Jersey. The latter died at Hopewell, N. J., October 4, 1846, at the age of 76 years.*

6. The sixth Pastor, JENKIN DAVID, was born in 1753, in Pembroke-shire, Wales. In 1778 he was set apart for the ministry, studied at Bristol Academy, was a missionary to the Island of Anglesea, and there gathered a church. He came to America in 1794, and, in 1795, settled at the Valley and remained until 1798. In June, 1808, he became Pastor at Cape May, N. J., where he remained until 1822. He then went to South River, Middlesex County, N. J., where he died, June 23, 1834, in his 81st year.

7. The seventh Pastor, THOMAS ROBERTS, was born in Denbighshire, North Wales, June 10, 1783, came to America in 1803, and was co-pastor of the Valley Church with David Jones, from 1815 until Mr. Jones' death, in 1820, and there remained until 1822, when he resigned and went as a missionary to the Cherokee Indians, with Evan Jones and several other members of the Valley Church. He was Moderator of the Philadelphia Association in 1819, and wrote the Circular Letter in 1818. He afterwards was Pastor of the Middletown Church, in New Jersey. In August, 1845, he settled with the Lower Dublin Church, and remained until April, 1847. He died at Middletown, September 24, 1865, aged 84 years.

8. The eighth Pastor, THOMAS J. KITTS, was born in 1789, and in 1818, he appears as a licentiate of the First Church of Wilmington, Del. The same year he was chosen Clerk of the Delaware Baptist

* See Rev. Dr. Cook's History of Delaware Baptists, page 21, etc., for further information about Rev. John Boggs.

Association. He began his pastoral labors at Canton, N. J., and also preached at Camden, N. J. In 1822 he became Pastor of the Valley and in 1823, was called to the Second Church of Philadelphia, which he served for fifteen years. He had few early advantages, but by steady and earnest application, he became tolerably versed in Latin, Greek and Hebrew. He was Clerk of the Association in 1827, and Moderator in 1828, and wrote the Circular Letter for 1833. He died at Philadelphia, January 24, 1838, aged 49 years.

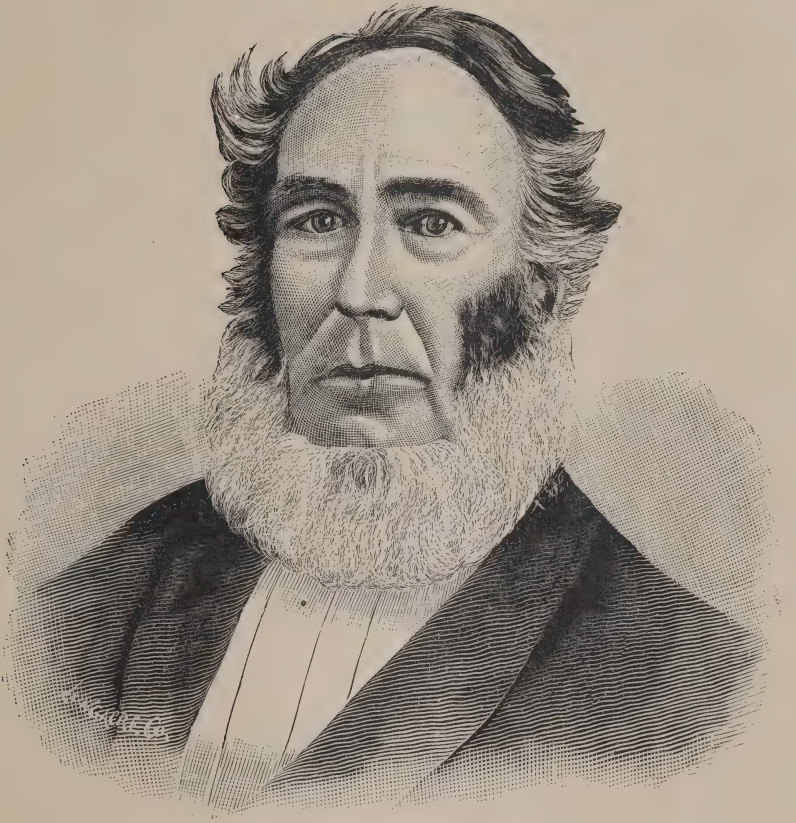
9. The ninth Pastor, JOHN SHIVE JENKINS, was born February 11, 1789, in Gwynedd, Montgomery County, Pa. He was baptized, in 1816, by Dr. Hough, of the Montgomery Church, and, in 1818, was licensed by that church. On the twenty-second of September, 1819, he was ordained as Pastor of the Lower Providence Church, to which he was called, March 20th, of that year. He remained 6 years and 6 months, and then took charge of the Valley Church, where he labored until 1828, when he returned to Lower Providence. He subsequently was Pastor at Hephzibah, West Caln and Piqua churches. In 1855, he took his letter to the Spring Garden Church. Mr. Jenkins was Clerk of the Association in 1824, and Moderator in 1836. He died in Philadelphia, October 31, 1865, in his 76th year. By his will, he left his residuary estate to the Association, and directed that it should be invested and the income devoted to pay the incidental expenses of the Association. He also left generous legacies to the Home Mission, Grand Ligne Mission, Missionary Union, Bible Union, Pennsylvania Baptist State Convention, and the Spring Garden and Montgomery churches. Though dead, Bro. Jenkins yet speaks to us, for every year, we are reminded of his noble gift to the Association, the income of which pays all our incidental expenses.

10. The tenth Pastor, THOMAS BROWN, was born in Newark, N. J., November 1, 1779. He was a member of the Presbyterian Church, but after attaining his majority, his views on baptism changed, and he became a member of the Newark Baptist Church. On the 26th of March, 1803, he was licensed, and then entered the Academy of Dr. Samuel Jones at Pennepek, where he remained until 1805, when he was called to Salem, N. J. Early in 1806, he was ordained as pastor of the church there, and so continued until 1808, when he was called to Scotch Plains, one of the oldest churches in the State, and remained for about twenty years. In 1828, he became pastor of the Valley Church, and he entered on this field of labor with every prospect of success. But, after a pastorate of a little more than two years, he was laid aside from his beloved work, and died, January 17, 1831, in his fifty-second year, honored and renowned as a sound and earnest divine.

11. The eleventh Pastor, LEONARD FLETCHER, was born in Lancaster, Worcester Co., Mass., in December, 1796. In 1810, his parents went to Washington County, N. Y. When twenty-three years of age, he began the study of law, in Philadelphia; but, after two years of study, his health failed, and he went to the South. While at a hotel, he took from a mantel-piece, a tract called "The Dairyman's Daughter," the reading of which led to his conversion, and he was baptized by the pastor of the Baptist Church at Newbern, N. C. Feeling called to preach the gospel, he placed himself under the Rev. William Staughton, D. D., and entered Columbian College, D. C. His health again failed, and he left college and was ordained as pastor of the church at Salisbury, Md., where he labored successfully for three years. Then he settled in Sussex County, N. J., where his labors were greatly blessed. In 1832, he became pastor of the Great Valley, and remained for eight years. He was pastor at Hamilton, N. Y., for two years, and then devoted himself to evangelistic work in the South. His last pastorate was at Penningtonville (now Atglen), Chester County, Pa. He died, August 16, 1859, in his sixty-third year, and his remains are interred in the Great Valley Baptist Cemetery.

12. The twelfth Pastor, CHARLES BRIGHT KEYES, was born, September 26, 1802, at Bennington, Vt., and was baptized November 7, 1819, at Portland, N. Y. Having, in his youth, lost his father, he did not receive any collegiate education; but, possessing more than ordinary talents, he felt called to preach the gospel, and he was duly licensed, May 26, 1827, and was ordained at North Adams, Mass., November 27, 1828. In the year 1837, he became pastor of the Third Church of Philadelphia, remained until 1839; in July, 1840, was called to the Valley to succeed Mr. Fletcher, and resigned, in March, 1845. He preached the Introductory Sermon of the Association, in October, 1840. He afterwards was pastor at Carmel, Putnam County, and North East, Dutchess County, N. Y. In 1852, he settled at Westfield, Chatauqua County, N. Y., which was his last pastorate. During the late civil war, Mr. Keyes was appointed Chaplain of the of the Ninth New York Cavalry, and proved himself to be a brave, fearless patriot. He was taken prisoner by Moseby's troops, in August, 1864, carried to Richmond, and sent to Libby Prison. While in prison, he preached as occasion offered. After his release, he returned to Westfield, and died there, March 6, 1869.

13. The thirteenth Pastor, JAMES FULLER BROWN, D. D., was born, July 4, 1819, at Scotch Plains, N. J., where his father, Rev. Thomas Brown, was pastor. In June, 1833, he was baptized, and united with the



LEONARD FLETCHER.

Fifth Church of Philadelphia. He afterwards united with the First Church, by which he was licensed, November 18, 1841. In July, 1841, he graduated at the University of Pennsylvania. In 1843, he was ordained as pastor of the church at Gainesville, Ala., and remained there until 1846, when he became pastor at the Great Valley. He remained at the Valley until 1854. He was Clerk of the Philadelphia Association for 1851 and 1852, and Moderator in 1853. He then became pastor at Scotch Plains, where his father also had been settled, and, in the fall of 1860, he was called to the First Church of Bridgeton, N. J. Failing health compelled him to resign, in 1878.

14. The fourteenth Pastor, GEORGE SPRATT, M. D., was born in Winchester, England, July 8, 1787. In 1811, he sailed for the East Indies as a medical missionary, but he was led to Quebec, Canada, where he labored as pastor of an "Independent" Church. Removing to Philadelphia, he then became a Baptist, and he was duly licensed and ordained. His first charge as a Baptist was the Church at Bridgeton, N. J. He then removed to Pennsylvania, and labored faithfully at Shamokin and with several churches in the northwestern part of the State of Pennsylvania. In 1854, he was called to the Valley, as successor to Dr. J. Fuller Brown, and he remained such until 1858, when growing infirmities compelled him to resign. In 1858, he preached the Introductory Sermon at the Philadelphia Association. Dr. Spratt died, January 28, 1863, in his seventy-sixth year and the fifty-third of his ministry.

15. The fifteenth Pastor, WILLIAM MANLOVE WHITEHEAD, A. M., M. D., was born in Philadelphia, December 12, 1823, and was baptized at the age of sixteen years. In 1844, he entered Madison University, N. Y., and went partly through the senior Collegiate year. He was ordained in 1850, and became pastor of the Beulah Church, Chester County. In 1852, he was called to the Frankford Church, where he labored with great success, and, in 1858, he was called to the Great Valley, as successor to the venerable Dr. Spratt. He found a large field to cultivate and worked with all his energy. But when the civil war began, he resigned his pastorate and entered the army as Chaplain of the 97th Reg. P. V., of which Col. Guss was the commander. He was commissioned November 19, 1861, and performed his duty with patriotic zeal. Exposure incident to army life injured his health, and he was reluctantly compelled to resign. He was honorably discharged, August 20, 1862. In April, 1863, he settled at McKeesport, Pa., and, in 1866, at New Britain. Having studied medicine and graduated as a physician, in 1871, he settled as pastor at

Woodbury, N. J., where, after months of suffering, he died, January 30, 1873.

16. The sixteenth Pastor, JAMES ELY WILSON, was born in Philadelphia, March 17, 1830; was baptized at Marlton, N. J., January 12, 1846; was licensed March 6, 1852, and pursued a regular course of study at the University at Lewisburg. He was then ordained as pastor of the Cape May Church, June 11, 1853, and remained there until 1858. He has also served as pastor of the churches at Milestown and Blockley, Pa., Haddonfield, N. J., and South Abington, Mass. In 1863, he became pastor at the Great Valley, and remained until 1865. During the late war, Mr. Wilson was a Chaplain in the Union Army. He is now settled at Woodstown, N. J.

17. The seventeenth Pastor, BUCKLEY CARLL MORSE, was born in Rahway, N. J., April 2, 1811. In February, 1826, he united with the First Presbyterian Church of that place, but, in 1833, his views about the mode of baptism having changed, he was baptized and united with the Rahway Baptist Church, by which he was licensed to preach. In 1838, he graduated at Madison University, and, on February 20, 1839, he was ordained and settled at Lyons Farms Church, in New Jersey. He afterwards served as pastor of the following churches: Sing Sing, N. Y.; New Albany and Franklin, Indiana; Piqua, O.; Philadelphia and Montrose, Pa.; Somerville and Croton, N. J. He became pastor of the Great Valley Church in 1867 and remained until 1870. He died at Marlboro, N. J., April 29, 1876.

18. The eighteenth Pastor, JAMES HENRY HYATT, was born at Warwick, Orange County, N. Y., November 15, 1843; was partly educated at the Warwick Institute, N. Y. His parents were "Old-School Baptists." He was baptized March 19, 1865, and joined the Herbertsville Church. In 1865, he removed to Hightstown, N. J., entered Peddie Institute, and graduated, in 1869, with the highest honors of his class. He was licensed by the Hightstown Church that year settled with the Dividing Creek Church (N. J.) and was there ordained October 20, 1869. He became pastor of the Great Valley, September 28, 1870, and continued until September 2, 1873. He afterwards was pastor at Hephzibah, and is now at the Pequa Church, Lancaster County.

19. The nineteenth Pastor, GEORGE PIERCE, was born July 18, 1820, at Salem, Mass.; baptized by Dr. Banvard, in 1843, and joined the Second Church of Salem; was ordained at Salisbury, Mass., in 1846, and was pastor at Pawtuxet, R. I., from 1851 to 1857, and of the First Church in Manchester, N. H., from 1857 to 1865. Then he removed

to Warren, Ohio, and was there until 1869, when he settled at Harrisburg, Pa., and remained until 1873. While at Harrisburg, he was appointed Chaplain of the House of Representatives. He served the Great Valley Church from April, 1873, until the fall of 1883, when he removed to Faribault, Minnesota.

20. The twentieth Pastor, JAMES MEMINGER GUTHRIE, was born April 10, 1845, in Shippensburg, Pa. He was educated at the Ohio Wesleyan University. During the late war, he served, in 1864-5, in the U. S. Navy, in the Mississippi Squadron. He was baptized, in 1870, by Rev. J. B. Tombes, D. D., at Delaware, O., and, in 1872, was licensed by the Chesterville Church. In 1876, he was graduated at Crozer Theological Seminary, and became Pastor of the Windsor Church. In 1881, he settled with the Berean Church at West Chester, and on the 5th of August, 1883, he accepted the call of the Great Valley Church, and began his pastoral work on August 12, 1883. In addition to his duties as pastor, Mr. Guthrie edits and publishes a monthly paper called "The Baptist Treasury."

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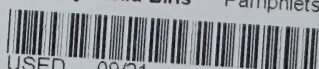
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